A

SERMON

Preached before the

Incorporated SOCIETY

FOR THE

Propagation of the Goſpel in Foreign Parts;

AT THEIR

ANNIVERSARY MEETING

IN THE

Pariſh Church of ST. MARY LE BOW,

On FRIDAY *February* 19, 1808.

By the Right Reverend

THOMAS, Lord Biſhop of *SAINT DAVID'S.*

LONDON:

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1808

At the Anniverſary Meeting of the Society for the Propagation of the Goſpel in Foreign Parts, *in the* Veſtry-Room *of St.* Mary le Bow, *on* Friday *the 19th Day of* February, 1808;

AGREED, that the Thanks of this SOCIETY be given to the Right Reverend the Lord Biſhop of *Saint David's*, for the Sermon preached by him this day before the SOCIETY; and that his Lordſhip be deſired to deliver a copy of the ſame to the SOCIETY to be printed.

WILLIAM MORICE, *Secretary.*

1900

A

SERMON, &c.

MATTH. XXVIII. 19, 20.

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the world.

IN the Scriptures of the New Teſtament we are taught that Chriſt "is the "propitiation for our ſins, and not for ours "only, but for the ſins of all mankind."

The ſacrifice, which Chriſt made for us, was an act of God's unſpeakable mercy to his

creatures, in accepting an atonement by his own Son for us, which we were incapable of making for ourſelves. God's declaration of his mercy is made in the moſt general and comprehenſive terms. "He will have all men to be "ſaved.. He willeth not, that any ſhould pe- "riſh, but that all ſhould come to repentance."

God is no reſpecter of perſons. He does not reſtrain his mercies to the Jew or to the Greek. But he will accept all men, without exception, who believe and obey the Goſpel.

II. In theſe glad tidings all mankind were equally intereſted. To all nations therefore Chriſt directed his Apoſtles to preach the Goſpel. "Go ye and teach all nations."

With a zeal equal to the magnitude of their commiſſion, the Apoſtles ſoon preached the Goſpel throughout almoſt the whole extent of the Roman empire.

III. Yet the diffuſion of Chriſtianity was far from being univerſal in the days of the Apoſtles, with all the advantage of miracles to promote it, and divine inſpiration to enlighten and directs its inſtruments.

Even after the lapſe of ſo many centuries Chriſtanity is confined to a comparatively ſmall

ſmall portion of the habitable world. Yet this want of univerſality is no argument againſt the divine origin of Chriſtianity, or God's providential care of it at preſent. The bleſſings of Providence are in no reſpect univerſally diffuſed. The ſalubrities of climates, and their various productions; the different degrees of knowledge and the arts; the comforts and the luxuries of life; the rights and ſecurities of civil government; are very unequally diſtributed amongſt mankind. Even the light of religious truth was, for the ſpace of forty centuries, limited to a ſingle people. Compared with ſuch a ſtate of the world, Religion may, at this day, be ſaid to illuminate mankind with the fulneſs of meridian ſplendour. For even the religion of Mahomet, which occupies ſo large a part of the world, out of Chriſtendom, owes all its improvements upon Heatheniſm to Chriſtianity, of which it is a corrupt and unworthy offſpring.

We are, however, encouraged by Prophecy to hope that the knowledge of the Goſpel ſhall fill the earth as the waters cover the ſea. The preſent ſtate of Chriſtianity, indeed, falls very far ſhort of ſuch a promiſe. God has

not

not yet thought fit to realize this fond hope of the believing Chriſtian. Why he has not, it does not become us very ſolicitouſly to inquire. "It is not for us to know the times or the ſeaſons, which the Father has put in his own power—which the Father himſelf hath, by his own ſupreme will, appointed and determined. The period, however, of Chriſt's kingdom upon earth may be nearer than we expect.

Another reaſon, why this want of univerſality ſhould not detract from the ſure hope of prophecy, or the promiſe of Chriſt's preſence with his Church, or the efficacy of the Chriſtian miniſtry, is, that however limited the diffuſion of Chriſtianity may be in the world, the great ſacrifice, which Chriſt made for the ſins of mankind, is altogether univerſal in its effects. It comprehends all ages and all nations. Chriſt was the Lamb ſlain from the beginning of the world. The atonement, he made, was not for the Jews only, or for the age in which he died, or for the generations which were to follow; but for all men, that have been, or ſhall be to the end of time, who fulfil the conditions of their acceptance with

with God: that is, (among thoſe who name the name of Chriſt), for all, who repent, believe, and obey the Goſpel; and (among thoſe, who have no knowledge of the law,) for all who live according to the law. The ſacrifice of Chriſt is not leſs commenſurate to all the ends of divine juſtice; his atonement for the ſins of mankind is not leſs compleat; the diſpenſation of Goſpel, not leſs perfect; becauſe the knowledge of Chriſtianity is not univerſally diffuſed.

IV. The want of univerſality in the diffuſion of Chriſtianity affords, therefore, no argument to the Atheiſt or Deiſt againſt its divine origin; but it ſupplies *us* with very ſtrong motives for extending it to thoſe nations, where the name of Chriſt is yet unknown. For if we are fully ſenſible of the bleſſings of Chriſtianity; if we are grateful for the privileges we enjoy, as Chriſtians, in the ſure hopes and conſolations of the Goſpel; if we regret that they are not univerſally known to all nations; and, above all, if we bear in mind our Saviour's commiſſion to his Apoſtles; we ſhall not ſupinely reſt under the conſciouſneſs of neglecting any means, in

our

our power, of communicating the Goſpel to the poor benighted heathens, who know not the name of Chriſt.

V. A miſſion for the propagation of Chriſtianity among the heathen is a work of ſo great importance, and involves ſo many conſiderations of juſt authority in the charge; of piety, diſcretion, fortitude, and other talents in the Miſſionary; and of aptitude in the people to whom the Goſpel is to be preached, that it may be worth while to conſider attentively the grounds of thoſe ſeveral conditions in a duly conſtituted Miſſion. Though ſuch an inquiry will apply to the conſtitution and conduct of all Miſſions, for the propagation of the Goſpel among the heathen, either in the new world or the old, in America or India, or the great field of duty now opened for us in Africa, yet I ſhall expreſsly keep in view the objections which have been very recently made to the propagation of Chriſtianity in India.

And firſt of the "authority by which we do theſe things;" by which we undertake to convert the heathen from the error of his ways. The authority of the charge originates in

in Christ's commission to his Apostles: "Go ye, and teach all nations;" * "go into all the world, and preach the Gospel to every creature;" † "teaching them to observe all things whatsoever I have commanded you." Christ accompanied this injunction with a promise, which shews, that the commission was not confined to the Apostles to whom it was immediately addressed: "And, lo, I am with you alway, even unto the end of the world:" I am with you, and will be continually with you, whom I now appoint;—I will be with those, whom you commission to the same charge;—I will be with their successors in this duty, and with the Church, unto the end of the world. The commission therefore exists, at this day, in the same force, as in the time of the Apostles.

2. Christ's first commission was confined to the lost sheep of the house of Israel. It was given by our Saviour to the twelve disciples in an early part of his ministry on earth, when they had yet much to learn of the nature of the Messiah's kingdom, and of their

* St. Matth. xxviii, 19. † St. Mark, xvi. 15.

own ſhare of duty in it. It was not till after the Apoſtles had been enlightened by his inſtructions after his reſurrection, that he committed to them the charge of preaching to the Gentiles; nor till after they had been endued with the gifts of the Holy Spirit, that they undertook this weighty office. "Tarry ye in the city of Jeruſalem, till ye be endued with power from on high." To ſhew the divine authority of their commiſſion, and to give efficacy to it, they poſſeſſed, like the Prophets of the Old Teſtament, the power of working miracles; of healing the ſick, of cleanſing the lepers, and raiſing the dead. By an intuitive and miraculous knowledge, of equal conſequence to the ſucceſs of their commiſſion, they poſſeſſed alſo the gift of tongues; and the natives of all countries heard them ſpeak, every man in his own language, of the wonderful works of God. And their ſucceſs was equal to their ſupernatural endowments.

Without ſuch miraculous aid how ſhall the Miſſionary of our days hope to ſucceed in his endeavours to convert the heathen from idolatry to the Goſpel? For ſucceſs equal to the firſt propagation of the Goſpel, it would be pre-

preſumptuous for him to hope. But as long as the commiſſion to preach the Goſpel to all nations exiſts in force (and it muſt be in force, till the earth is filled with the knowledge of the Lord, as the waters cover the ſea,) ſo long, we may be ſure, the promiſes of Chriſt will never be loſt to thoſe, who are ſpiritually called, and lawfully appointed to this great work. Much good has no doubt been done, in the courſe of three centuries, by the Romiſh miſſionaries; as we may judge by the large communities of native Chriſtians in the province of Malabar. Much good alſo has reſulted from the miſſions in America as well as India by ſome miſſionaries of almoſt apoſtolical ſanctity and zeal, under the patronage of the two venerable Societies of this country for the Propagation of the Goſpel in Foreign Parts, and for the promoting of Chriſtian Knowledge. "The harveſt, truly, is great, but the labourers are few." Among the heathen in the old world, I mean in that part of it where the territorial poſſeſſions of this country are of ſo great extent, and where the native population amounts to about fifty millions of ſubjects, there are not more than

eleven * Proteſtant miſſionaries employed on the part of this country, the country on which reſts (on many accounts) the great duty of benefiting India by every poſſible good. Much more good, in all probability, might have been done by us, if means had been deviſed, of ſending more labourers (pious, humble, peaceable, diſcreet men) into the harveſt;—if the Scriptures had been more generally diſtributed;—and if our Settlements, like the Portugueſe, had had the advantage of a Church eſtabliſhment.

3. But however great might be the zeal of the miſſionaries, however exemplary their goodneſs, however tried their fortitude, however powerful their peculiar talents, however numerous, and ready to engage in this righteous cauſe; there muſt, beſide all this, be an aptitude in the people for the reception of the Goſpel, to whom it is addreſſed. The Goſpel muſt not be forced on the unwilling, the unworthy, or the obſtinately unbelieving. Among the people of Nazareth Chriſt could not do many mighty works becauſe of their unbelief.

* A Letter to John Scott Waring, Eſq. p. 26.

unbelief. The disciples of Christ were directed to resort only to those, who were worthy † to receive them. They were to retire from those who declined their services. From those, that persecuted them, in one city, they were to flee to another.

In matters not essential religious prejudices must not be violated, local feelings must not be wounded, compliance with worldly necessities and national peculiarities must be overlooked. Timothy was circumcised by the direction of St. Paul, for the sake of the Jewish converts. To appease the resentment of the Jews, the same great Apostle of the Gentiles complied publickly with other ordinances of the ceremonial law. Naaman was permitted by Elisha to bow himself in the house of Rimmon in compliance with his attendance on his idolatrous master, without any imputed infringement of his belief in the true God, or of the sincerity of his conversion. It is not meant to urge the literal application of such instances; but they shew, that the Prophets of God, and the Apostles of Christ, thought that indulgence was due to uneſſential customs.

Among

† Matth. x. 11.

Among the circumſtances which mark the aptitude of a heathen people for the reception of Chriſtianity, two of the moſt influencing are the actual exiſtence of a Chriſtian government, and of Chriſtan churches, in the country. The Chriſtian religion took its riſe, and was firſt propagated in countries, where the government was either heathen, or, from prejudice, hoſtile to Chriſtianity. This expoſed the Apoſtles and firſt Chriſtians to innumerable hardſhips, and privations, and the ſevereſt perſecutions, which ceaſed not till Chriſtianity was the religion of the Roman government; till Kings became its nurſing Fathers, and Queens its nurſing Mothers. In our Indian territories that religion is already profeſſed by the exiſting government, which it is wiſhed ſhould be the religion of its ſubjects. And the legiſlature of the mother country has recorded on its journals, that "it is the peculiar and bounden duty of Parliament to promote the religious and moral improvement of the inhabitants of the Britiſh ſettlements in India." The intereſt taken by our Government in the eſtabliſhment of the firſt miſſion among the Hindoos; and the paternal ſolicitude expreſſed

preſſed by George the Firſt for its permanent proſperity, were very honourable to a Chriſtian people and its Sovereign.

The exiſtence of large communities of Chriſtians eſtabliſhed in India for many centuries, is another circumſtance of great moment in facilitating the propagation of the Goſpel among the unconverted inhabitants. On this ſubject has been lately publiſhed * a very intereſting Report of *the Syrian Church of Malayala*, which appears to have been ſettled in India for fifteen or ſixteen centuries.

In this Report we are informed, that there are at this time fifty-five churches in Malayala belonging to a community of near two hundred thouſand Chriſtians;—that they hold no communion with the Romiſh churches eſtabliſhed by the Jeſuits in the province of Malabar; but acknowledge as their Metropolitan, the Patriarch of Antioch; that the liturgy of the Church of Malayala is derived from the early Church of Antioch; that they poſſeſs MSS. of the Scriptures in Syriac of great antiquity; that the doctrines of the Syrian Church

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* By the Rev. Dr. Buchanan. It is dated Cochin, January, 1807.

are contained in very few articles, and are not at variance in eſſentials with the doctrines of the Church of England.

The exiſtence of the Syrian Church of Malayala is not a diſcovery of the preſent day; but the account recently given of it is rendered intereſting from the Report's having been made by the Vice-Provoſt of the College at Calcutta, who undertook to viſit the Churches in order to aſcertain their preſent ſtate, and the actual relation of the Syrian Chriſtians to our own Church.

There are ſeveral important views, which reſult from this Report of the Syrian Church:

1. Its connection with the evidences of Chriſtianity;

2. Its relation to our own form of Church-government; and

3. Its ſuitableneſs to forward the means of enlarging Chriſt's kingdom on earth by the propagation of the Goſpel.

To the evidences of Chriſtianity it forms a powerful acceſſion. A large body of native Chriſtians ſettled in India for fifteen or ſixteen centuries, neither addicted to the Greek Church, nor to the Church of Rome; yet acknow-

acknowledging Epiſcopal authority; unconnected with any European eſtabliſhment, and unſupported by their contributions; muſt, in all probability, have been a very early branch of the primitive Church; and, as ſuch, affords ample auxiliar teſtimony both to the truth of Chriſtianity, and to the Apoſtolical origin of that form of Church government eſtabliſhed in this country.

As a community of native Chriſtians ſo long eſtabliſhed in India, the Syrian Church appears to afford many encouraging inducements to the unconverted natives to embrace Chriſtianity, when offered to them by a Syrian preacher. In the mouth of a Syrian miſſionary Chriſtianity is not an exotic brought from unknown countries. It is not introduced by ſtrangers to their language and manners. Its antiquity in Malayala may convince the natives of other parts of India, that it is not the offspring of to-day or yeſterday; nor imported by the right of conqueſt; nor encouraged for any ſelfiſh ends of civil government. Their ancient manuſcript records of our religion have a ſtrong tendency to promote belief in the authenticity of God's written word.

Beſide the Syrian Church of Malayala there are other large communities of Chriſtians on the coaſt of Malabar and in Ceylon. And it is alledged * not to be an exaggerated ſtatement, that the different Chriſtian Churches in India conſiſt of near ſeven hundred thouſand perſons.

Another moſt encouraging proof of the aptitude of India for the propagation of the Goſpel, is, the favorable diſpoſition which the the native Princes have ſhewn towards the labors of Chriſtian Miſſionaries. †

VI. This aptitude in the people of India for the reception of Chriſtianity forms, of itſelf, a ſtrong motive for contributing every thing in our power towards extending the knowledge of the Goſpel amongſt them.

But the injunction of our Lord renders it a duty, which nothing can ſuperſede, but the perfect diffuſion of Chriſtianity among all nations. This duty is not leſs incumbent on us,

* "A Letter to John Scott Waring, Eſq." p. 64. Of this number near two hundred thouſand are Syrian Chriſtians, and one hundred and eighty thouſand, Proteſtants in Ceylon.

† About twenty years ago the king of Tanjore appropriated land of conſiderable value to the ſupport of Chriſtian Miſſions in his dominions.

us, becauſe we are not endued with the miraculous powers, which the Apoſtles poſſeſſed. Without the gift of tongues and the inſpiration of God's holy Spirit, the humble unlettered inſtruments, which Providence firſt choſe for the propagation of Chriſtianity, coud not have executed their great commiſſion. They coud neither have communicated the terms of their commiſſion, nor have acquired the knowledge neceſſary for recommending and enforcing it. But the divine authority of their commiſſion having been eſtabliſhed by the aid of thoſe miraculous powers, and by the ſacrifice of their lives in teſtimony of their crucified Maſter and Saviour; Churches alſo having been ſettled and the Scriptures diſtributed in thoſe countries for whoſe benefit the gift of tongues was conferred; miracles were no longer neceſſary for the publication and ſupport of the Goſpel. They ceaſed with the neceſſity. But not ſo the commiſſion to preach the Goſpel to *all* nations, and to *every* creature.

In the execution of their commiſſion the Apoſtles did not interfere with the government of any country, in which they preached

the Goſpel. Nor does the propagation of Chriſtianity in the preſent day, either in America or India, engage the Miſſionaries, in the ſmalleſt degree, in ſuch interference. On the contrary, the principles of Chriſtianity, and therefore the conduct of the Miſſionary, (if it be conſiſtent with his principles), tend directly and univerſally to the honour and ſupport of the powers that be.

Next to the injunction of our Saviour, the duty, which concerns us in the propagation of the Goſpel amongſt our heathen ſubjects in India, ariſes from motives pre-eminently our own.

In every heathen country, where we poſſeſs any degree of ſovereignty, we are bound as Chriſtians to promote the progreſs of the Goſpel amongſt the natives by all legitimate, practicable, and Chriſtianlike means. The extent of our duty in India is in proportion to the magnitude of the Britiſh Empire in the Eaſt, an empire including nearly fifty millions of ſubjects. The urgency of the duty may be collected from the ſuperſtition and ignorance, the vindictive, deceitful, and fraudulent diſpoſition of the natives of India, as they are repreſented

preſented by perſons *, who have been long reſident in India, and have had, in different ſituations and offices, their ſeveral opportunities of judging of the national character of the Hindoos. To enlighten and reform a people oppreſſed by intellectual and moral darkneſs, Chriſtianity alone is competent †. The duty therefore that devolves on us as Chriſtians and Sovereigns, is very weighty; the reſponſibility proportionate; and the neglect of ſo great reſponſibility and duty may incur the loſs of that divine protection, which alone can preſerve to us our ſovereignty in India, or our independance in Europe. All that wiſdom of counſel and vigour of execution coud perform, for the extenſion of our dominion in the Eaſt, and for the ſecurity of our conqueſts, has been accompliſhed. Something ſhould now be as effectually done for the honour of religion. They that live only by the ſword, ſhall periſh by the ſword.

Our

* Governor Holwell, Lord Teignmouth, Dr. Buchanan, &c.

† Of the beneficial influence of Chriſtianity on Society, ſee the Biſhop of London's Tract, and Dr. Ryan's Hiſtory, third edition.

Our national * exertions in this high cauſe of truth and redemption by a permanent ſupport of the Proteſtant Church in India; by Miſſions and Schools; and by the diſtribution of the Scriptures; ſhould be great, as our abundant means; great, as has been our national neglect; † great, as the example that has been ſet us by Proteſtants in Ceylon, and, in the province of Malabar, by our elder brethren in the Church of Chriſt.

Now to Him, who died to redeem us and all mankind; who is willing that none ſhould periſh, but that all ſhould come to repentance; who will in his good time bring all nations and ſects into one fold under one ſhepherd; to Him, with the Father, and the Holy Spirit, be aſcribed as is moſt due, all praiſe and honour and glory and dominion both now and for evermore.

* The Society for Promoting Chriſtian Knowledge has done every thing, to which their [illegible]ample as they happily are) were equal, conſiſtently with the general purpoſes of the Society.

† The degree of that neglect may be ſeen by a compariſon of our eleven Miſſionaries with the Romiſh eſtabliſhment at Goa, and its two hundred Miſſionaries; and with the Dutch Proteſtant Churches in Jaffnapatnam, and their one hundred and eighty thouſand profeſſed Chriſtians.

An ABSTRACT of the

CHARTER,

And of the Proceedings of the SOCIETY for the Propagation of the Gospel in Foreign Parts, from the 20th Day of *February*, 1807, to the 19th Day of *February*, 1808.

KING William III. was graciously pleased, on the 16th of *June*, 1701, *to erect and settle a* CORPORATION *with a perpetual succession, by the name of* THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS; *for the receiving, managing, and disposing of the contributions of such persons as would be induced to extend their charity towards* the Maintenance of a Learned and an Orthodox Clergy, *and the making of such other provision as might be necessary for the Propagation of the Gospel in Foreign Parts, upon information, that in many of our* PLANTATIONS, COLONIES, *and* FACTORIES *beyond the seas, the provision for Ministers was mean, and many other of our said* PLANTATIONS, COLONIES, *and* FACTORIES, *were wholly unprovided of a maintenance for Ministers,*

and

and the public worſhip of God; and that, for lack of ſupport and maintenance of ſuch, many of his loving ſubjects wanted the adminiſtration of God's Word and Sacraments, and ſeemed to be abandoned to Atheiſm and Infidelity, and others of them to Popiſh Superſtition and Idolatry.

The Society was compoſed, by the Charter, of the Chief Prelates and Dignitaries of the Church, and of ſeveral other Lords, and eminent perſons in the State, with a power to elect, from time to time, ſuch others to be Members of the Corporation, as they, or the major part of them, ſhould think beneficial to their charitable deſigns, to receive the donations of all charitable and well-diſpoſed perſons towards this moſt pious deſign: And thro' an eſpecial bleſſing *this work of the Lord hath all along proſpered in their hands.*

The Society, as their Charter directs, give an annual account to the Lord High Chancellor, the Lord Chief Juſtice of the *King's Bench*, and the Lord Chief Juſtice of the *Common Pleas*, of the ſeveral ſums of money by them received, and laid out, and of the management and diſpoſition of the revenues of the Corporation: An Abſtract of which, and of their proceedings, they annually publiſh, and take this opportunity of returning their moſt hearty thanks for the particular Benefactions and Legacies which were received in the year 1807, viz.

From

	£	s.	d.
From the legacy of Mr. *G. Hutton*, and one year's intereſt on the ſame 2*l.* 10*s.* (Stamp duty 5*l.* deducted)	47	10	0
Mrs. *Allen*, by the Biſhop of *Bath* and *Wells*, - -	2	2	0
Mrs. *Collinſon*, by ditto - -	2	2	0
the Hon. and Rev. *Daniel Finch*, of *Harpſden*, - -	2	2	0
the late Ducheſs of *Glouceſter*, - - - - - -	5	5	0
the Hon. Mrs. *Anne Talbot*,	5	5	0
the late Mrs. *Lonſdale*, of *Barham Hall*, - - - -	2	2	0
Mr. *Kempe*, - - - - -	1	1	0
the Dean of *York* and his Friends, - - - - - -	6	11	6
Mrs. *Elizabeth Taylor*, of *Lincoln*, by *C. Mainwaring*, Eſq. - - - - -	100	0	0
F. H. - - - - - - - -	2	2	0
Mrs. *Blunt*, of *Kenſington, Middleſex*, - - - - -	2	2	0
the legacy of Sir *Roger Newdigate*, Bart. (Stamp duty, 10*l.* deducted) - - -	90	0	0
Carry forward	£ 268	4	6

Brought forward	£ 268	4	6
One year's payment of Mrs. *Dorothy Robinſon's* legacy during the life of Mrs. *Elizabeth Fowler*, for the year 1806 - - - - -	4	4	0
	£ 272	8	6

A LIST of the Society's Miſſionaries, Catechiſts and School-maſters, with their reſpective Salaries, and the places at which they officiate.

NEWFOUNDLAND.

		Annual Salaries. £.
1	Mr. *John Harries*, Miſſionary at St. *John's*, — — —	100
2	Mr. *Lionel Chancey*, School-maſter at St. *John's* — — — —	15
3	Mr. *Lewis Anſpach*, Miſſionary at *Harbor Grace* and *Carboneer*, — — —	100
4	Mr. *William Lampen*, School-maſter at *Harbor Grace*, — — — —	20
5	Mr. *John Tucker*, School-maſter in *Conception Bay*, — — — —	10

6 Mr.

6 Mr. *John Clinch*, Miſſionary at *Trinity Bay*, 100
7 Mr. *John Thomas*, Catechiſt and School-maſter at *Silly Cove*, — — } 15
8 Mr. Miſſionary at *Placentia*, 100
9 Mr. , Miſſionary at *Ferry-land* and *Baybulls*, — — } 100
10 Mr. Catechiſt and School-maſter at *Bonaviſta*, — } 15

NOVA SCOTIA.

11 Dr. *Robert Stanſer*, Miſſionary at *Halifax*, 70
12 Mr. *George Wright*, Miſſionary to the *Germans* at *Halifax*, — — } 35
13 Mr. *Jacob Bailey*, Miſſionary at *Annapolis*, 40
14 Mr. *Ichabod Corbit*, School-maſter at *Annapolis*, — — — } 10
15 Mrs. *Rebecca Bailey*, School-miſtreſs at *Annapolis*, — — — } 5
16 Mr. *Cyrus Perkins*, Aſſiſtant to Mr. *Bailey* at *Annapolis* and *Clemens*, — } 50
17 Mr. *Thomas Bonthron*, School-maſter at *Clemens*, — — — } 15
18 Mr. *Edward Willoughby*, Miſſionary at *Windſor* and *Newport*, — — } 70
19 Mr. *Robert Norris*, Miſſionary at *Cornwallis* and *Horton*, — — } 30
20 Mr. *Cornelius Fox*, School-maſter at *Cornwallis*, — — } 10
21 Mr. *M'Inerney*, School-maſter at *Horton*, 10
22 Dr. *John Inglis*, Miſſionary at *Aylesford*, 50

23 Mr. *Noah Warner*, School-maſter at *Aylesford*, — — — — 15
24 Mr. *James Wiſwall*, Miſſionary at *Wilmot* 50
25 Mr. *William Cropley*, School-maſter at *Wilmot*, — — — — 15
26 Mr. *John Millidge*, Miſſionary at *Granville*, — — — — — 50
27 Mr. *John Kerr*, School-maſter at *Granville*, — — — — 10
28 Mr. *Roger Viets*, Miſſionary at *Digby*, - 50
29 Mr. [illegible] School-maſter at *Digby*, — — — — 15
30 Mrs. *Foreman*, School-miſtreſs at *Digby*, 5
31 Mr. *Thomas Rowland*, Miſſionary at *Shelburne*, - - - - - 50
32 Mr. *Richard Brazel*, School-maſter at *Shelburne*, — — — — 10
33 Mrs. *Brazel*, School-miſtreſs at *Shelburne*, 10
34 Mr. *Thomas Shreve*, Miſſionary at *Lunenburgh*, — — — — — 50
35 Mr. *William Colſel King*, Miſſionary at *Rawdon* and *Douglas*, — — — 50
36 Mr. [illegible], Miſſionary at *Cumberland*, — — — — — 50
37 Mr. *Charles William Weeks*, Miſſionary at *Guyſborough*, — — — — 50
38 Mr. *Patrick Patton*, School-maſter at *Guyſborough*, — — — — 10
39 Mr. *Ranna Coſſit*, Miſſionary at *Yarmouth*, 50
40 Mr. *Benjamin Gray*, Miſſionary at *Sackville* — — — — — 50

41 Mr.

41 Mr. *George Dill*, School-maſter at *Truro*, 10
42 Mr. *John Peitzch*, School-maſter at *Campbell Town, Sheet Harbour*, —— 15
43 Mr. *John Campbell*, School-maſter at *Stormont, Country Harbor*, —— 15

NEW BRUNSWICK.

44 Mr. *George Pidgeon*, Miſſionary at *Fredericton*, —— —— —— 50
45 Mr. *Benjamin Williams*, Schoolmaſter at *Fredericton*, —— —— —— 10
46 Dr. *Mather Byles*, Miſſionary at St. *John's*, 40
47 Mr. , School-maſter at *Carlton*, —— —— —— 15
48 Mr. *James Biſſet*, Miſſionary at *Maugerville*, —— —— —— 35
49 Mr. *John Symondſon*, School-maſter at *Maugerville*, —— —— 10
50 Mr. *Simeon Lugrin*, School-maſter at *Burton*, —— —— —— 10
51 Mr. *James Scovil*, Miſſionary at *Kingſton*, 50
52 Mr. *Elias Scovil*, Aſſiſtant to his Father, and Catechiſt —— —— —— 40
53 Mr. *Walter Dibblee*, School-maſter at *Kingſton*, —— —— —— 10
54 Mr. *Samuel Andrews*, Miſſionary at St. *Andrew's*, —— —— —— —— 50
55 Mr. *James Berry*, Catechiſt and School-maſter at St. *Andrew's*, —— —— 15

56 Mr.

56 Mr. *Samuel Clarke*, School-maſter at *St. Stephen's*, — — — } 15

57 Mr. *Richard Clarke*, Miſſionary at *Gage Town*, — — — — } 50

58 Mr. *Arthur Nicholſon*, School-maſter at *Gage Town*, — — — } 10

59 Mr. *Oliver Arnold*, Miſſionary at *Suſſex Vale* and *Norton*, — — } 50

60 Mr. *Jeremiah Regan*, Maſter of the *Indian* School at *Suſſex Vale*, for teaching the White Children, — — } 10

61 Mr. *Frederic Dibblee*, Miſſionary at *Woodſtock*, *Northampton*, *Prince William* and *Queenboro'* Towns, and Superintendant of the *indian* School at *Woodſtock*, — — } 50

62 Mr. School-maſter at *Woodſtock*, &c. — — } 15

63 Mrs. *Anne Woodland*, School-miſtreſs at *Northampton*, — — } 10

64 Mr. *Robert Payne*, School-maſter at *Prince William* and *Queenboro'* — } 10

65 Mr. *William Braſier Hayes*, School-maſter at *Springfield*, — — } 10

UPPER CANADA.

66 Dr. *John Stuart*, Miſſionary at *Kingſton*, and to the *Mohawk Indians*, — — } 50

67 Mr. School-maſter to the *Mohawks* at *Kenti*, — — } 30

68 Mr.

68 Mr. *George Okill Stuart*, Miſſionary at *York*, — — — } 75

69 Mr. *John Langhorn*, Miſſionary at *Erneſt Town* and *Frederickſburgh*, — } 50

70 Mr. *Robert Addiſon*, Miſſionary at *Niagara*, 50
and for viſiting the *Indians*, — 20

71 Mr. *John Strachan*, Miſſionary at *Cornwall*, — — — } 50

72 Mr. *Richard Pollard*, Miſſionary at *Sandwich*, — — } 50

LOWER CANADA.

73 Mr. *James Sutherland Rudd*, Miſſionary at *William Henry*, — — } 65

74 Mr. *Charles Caleb Cotton*, Miſſionary at *St. Amand* and *Dunham* — — } 50

75 Mr. *Richard Bradford*, Miſſionary at *Chatham*, — — — } 50

CAPE BRETON.

76 Mr. *William Twining*, Miſſionary at *Sydney*, 50

BAHAMA ISLANDS.

77 Mr. , Miſſionary at *St. Matthew's, New Providence* — } 50

78 Mr. , Miſſionary at *Eleuthera* — — — } 50

AFRICA.

AFRICA.

79 Mr. *Philip Quaque*, Miſſionary, Catechiſt and School-maſter to the *Negroes* on the Gold Coaſt, — — } 50

NEW SOUTH WALES.

80 *Iſaac Nelſon*, School-maſter, — — 10
81 *Thomas Tabor*, School-maſter, — 10.

NORFOLK ISLAND.

82 *Thomas Macqueen*, School-maſter, — 10
83 *Suſanna Hunt*, School-miſtreſs, — 10

The Society alſo continue to pay their former ſalaries to

84 Mr. *William Clark*, — — 20
85 Mr. *James Balfour*, as a ſuperannuated Miſſionary under peculiar Circumſtances, — — } 70

Beſides this, the Society are at conſiderable expence in furniſhing Miſſionaries with books for a Library, and Bibles, Prayer-books, and ſmall religious Tracts, to diſtribute among their people, as occaſions require; and in Gratuities for extraordinary ſervices. And as the Society generally receive from their Miſſionaries accounts of their proceedings, and of the ſtate of their ſeveral Miſſions, it is thought proper to publiſh the following Abſtract of ſuch informations as were received from the Miſſionaries in the year 1807.

Newfoundland.

From the letters received this year from the Rev. Mr. Harries, Miſſionary at St. John's, the Society have the agreeable information of the ſucceſsful progreſs of his Miniſtry; the Communicants conſtantly encreaſing; the Congregation large and regular, and Diſſenters frequently attending Church. Beſides the immediate duties of his pariſh, he has viſited ſeveral diſtant Settlements; in particular at a place called Lamelm, at the diſtance of three hundred miles, where he baptiſed 75, one third of whom were Adults, and many of them very old. He is the firſt Clergyman the majority of them ever ſaw, and the only one who had ever been in that place. The want of Clergymen in the Iſland, (there being now only three) is much to be lamented. In the month of May he intended to viſit Fortune Bay, and other places. In the year paſt he baptiſed in his own Pariſh 78, and in Burin and the Out Ports, 175; married 37 couple, and buried 139. He requeſts a freſh ſupply of Books, which the Society have ſent to him.

The Society have received equal ſatisfaction from the encouraging ſtate of Mr. Anſpach's Miſſion of Harbor Grace and Carboneer, in which a ſpirit of unity and harmony prevails, nor is there any other Proteſtant Place of

Worſhip there. He has the pleaſure of informing the Society, that in conſequence of a Donation from Government of £50, the Parſonage Houſe, which, through length of time and neglect, was ſcarcely habitable, has been put into good repair and made very comfortable. In the beginning of June, and at the end of September laſt, he viſited the upper parts of the Bay, preached at different places, and in the laſt adminiſtered the Lord's Supper to large Congregations. The Sunday School was attended this year by 12 boys and 10 girls. In the courſe of the year he baptiſed at Harbor Grace and other parts of the Bay 87, married 20 couple, and buried 21. Seven have been added to the Communion.

It appears from the letters of the Rev. Mr. Clinch, Miſſionary at Trinity, that the ſtate of his Miſſion (which does not admit of much variaion) is nearly the ſame. That Mr. Thomas, of Silly Cove, continues to read the Church Service and a Sermon, as well as catechiſe the Children every Sunday: he has 30 Scholars, all taught gratis, who improve faſt under his prudent management. Mr. Clinch's Notitia for the year is as follows: Baptiſms 69 Infants; Marriages 10; Burials 18. Communicants 37.

Nova

Nova Scotia.

The Society have been favoured with another letter from their valuable correſpondent John Burbidge, Eſq. of Cornwallis, now in the 91ſt year of his age, in which he acquaints them that their Miſſionary Mr. Norris is very diligent in his duty, and highly eſteemed both in his public and private character. That a freſh ſubſcription towards the completion of their new Church has been made; but, owing to the inability of the people, fell ſhort of what he wiſhed, being little more than £200.

Mr. Norris alſo has written to the Society, that it is a very neat and durable building, but not yet in a ſtate for the performance of Divine Service. That Cornwallis is a fine and extenſive Townſhip. That there is a large Preſbyterian and two New Light Meeting Houſes. He has requeſted a further ſupply of Prayer Books and Religious Tracts, which have been ſent to him.

Mr. Fox is returned, and appointed to the care of the School in the room of Mr. McLoughlin.

The Rev. Mr. Bailey, Miſſionary at Annapolis, has expreſſed great ſatisfaction in having ſo good an Aſſiſtant as Mr. Perkins. He acknowleges

leges the receipt of the Books ſent him by the Society, and has tranſmitted the following Notitia for a year, viz. Baptiſms 39; Marriages 8; Burials 6.

Mr. Perkins alſo in his letters acquaints the Society that he has ſucceeded beyond his expectations, and has large Congregations both at Annapolis and Clements. The truly pious people at the latter place are now finiſhing their Church. They are but a little flock, and have ſtruggled hard to do it. He has requeſted the Society to furniſh the Churches with a Quarto Bible and two Common Prayer Books, with which they have complied.

From the Biſhop of Nova Scotia, who held his Viſitation laſt ſummer, the Society receive the agreeable information that Mr. Shreve, the Miſſionary at Lunenburgh, is much eſteemed, and has 120 Communicants. That ſeveral perſons from the German and French Congregations have lately joined our Church. The Church is to undergo a thorough repair, and when that is done, a Parſonage Houſe will be erected.

The Rev. Mr. King, Miſſionary at Rawdon and Douglas, in his letter to Society of the 20th of March, 1807, has acknowleged the receipt of a box of books from the Society, and flatters himſelf that ſome good at leaſt will

ariſe

ariſe by a judicious diſtribution of them. He cannot ſay, that any remarkable change has taken place in the religious ſtate of the people in general. Much remains yet to be done, and he prays God that he may not be wanting, knowing that a ſtrenuous and encreaſing exertion is his duty. He has loſt one Communicant by death, and one has ſince been added.—In another letter of the 10th of Auguſt, he acquaints the Society that there are nearly 60 Catechumens, whom he meets on Sunday mornings before Service, and inſtructs them for about three hours. Of theſe he thinks he may reaſonably hope that ſome will turn out worthy of their vocation. The books ſent have been particularly uſeful; and he feels it his duty to requeſt a further ſupply of Prayer Books, Catechiſms broken into ſhort queſtions, &c. and alſo to encreaſe the ſmall Parochial Library, from which he derives much advantage. With this requeſt the Society have complied. His Notitia for the year ſtands thus: Baptiſms 16 and 1 adult; no Marriage; 1 Burial. Communicants 21.

From letters received from the Biſhop of Nova Scotia, and Mr. Bond and Mr. Marſhall, the Churchwardens of Yarmouth, the Society collect the following particulars reſpecting that Miſſion. That the people are extremely ſenſible of their obligations to the Society for eſtabliſhing a Miſſion among them, as well as for

for the appointment of ſo worthy a paſtor as Mr. Coffit. At the ſame time they lament their inability at preſent either to erect a ſuitable building for Divine Worſhip, or a Parſonage Houſe, or to ſecure a Glebe; but that theſe inconveniencies they hope will ſoon be removed: for they have already purchaſed a ſpot of ground in a central ſituation for a Burying Ground, on which a Church is to be erected, to be 40 feet long and 34 wide, with a deſign to lengthen it as the Congregation and their abilities encreaſe, the eſtimate of which amounts to £500. That Yarmouth is ſituaated between Argyle to the eaſt and Clare to the north and weſt. There are about 2300 individuals in Yarmouth, and 2000 in Argyle.

Mr. Coffit writes, that he officiates two thirds of his time at Yarmouth, and the remainder at Argyle, and when there, Dr. Bond reads Prayers and a printed Sermon at the former place. Since his arrival, he has baptiſed 27 infants and 15 adults, married one couple, and buried 5. He requeſts ſome Prayer Books and ſmall Tracts, which the Society have ſent to him.

The other Miſſionaries continue in the regular diſcharge of their duty.

New

New Brunſwick.

The Rev. Dr. Byles, Miſſionary at St. John's, has acquainted the Society that Mr. Roger Viets (only ſon of the Miſſionary at Digby) entered upon duty as his Aſſiſtant in June laſt, by publicly reading Prayers, which he performed remarkably well. He is a ſerious, ſtudious, and modeſt young man, and univerſally approved of. The Society have appointed him Aſſiſtant to the Doctor, with a Salary of Thirty Pounds a year. During the laſt ſix months, the Baptiſms at St. John's have been 13; Marriages 17; Burials 10.

By a letter from the Rev. Mr. Biſſet, Miſſionary at Maugerville, the Society are informed that the inhabitants of Burton, in order to finiſh their Church, have ſold the ground for the Pews. That he had viſited the Out Settlements. His Notitia for the laſt year ſtands thus: Baptiſms 41; Marriages 19; Burials 5. Communicants 28.

The Rev. Mr. Andrews, Miſſionary at St. Andrew's, has expreſſed the ſtrongeſt ſentiments of gratitude for the liberal Gratuity of Fifty Pounds, which the Society were pleaſed to give him in conſideration of his long and faithful ſervices, and late ſevere illneſs of himſelf and family, which had greatly diſtreſſed him.

him. That he has engaged Mr. Samuel Clarke (ſon of the Miſſionary at Gage Town) to take charge of the School in the Pariſh of St. Stephen, who entered upon the duties of it on the 1ſt day of July laſt. The Houſe, deſigned to accommodate the Church and School, has been enlarged, and is now 50 feet by 25, with a draw partition, which was to be made ready in October. In the interim, he keeps his School, and reads Prayers and a printed Sermon on Sundays in the old School Houſe, which does very well in the warm ſeaſon. That the ſpirit of fanaticiſm, which has run high in ſeveral parts of his Miſſion, ſeems to be upon the ebb. Within the year he has baptiſed 53 Infants and 2 Adults, married 6 couple, and buried 7. Communicants 50.

Mr. Samuel Clarke has been appointed School-maſter at St. Stephens, with a Salary of Fifteen Pounds a year.

In the other Miſſions of this Province there has been no material variation.

Upper and Lower Canada

Few letters have been received from the Miſſionaries in theſe Provinces this laſt year.

The Rev. George Okill Stuart, Miſſionary at York, in Upper Canada, begs to aſſure the Society

Society of his conſtant exertions in promoting their pious and benevolent deſigns, which in ſome degree have been attended with ſucceſs; but not to the extent he hoped for. His Congregation encreaſes. The Church is nearly complete, and the pews, which are 32 in number, will ſoon be finiſhed. The ſituation is central, and convenient to the pariſhioners. The rent of the pews amounts to £35 per annum, Halifax currency, which affords a fund that with judicious management will accelerate the completion of the Edifice. Lieutenant Governor Gore has promiſed to erect a Pulpit at his own expence, as ſoon as a proper artiſt can be found. Since May laſt, the children have been regularly catechized every Sunday, and he is much gratified by the proficiency they have made. His Notitia, commencing the 1ſt of January and ending the 1ſt of July, 1807, is as follows: Baptiſms 22; Marriages 10; Burials 7. He has requeſted a Bible and Prayer Book for the uſe of the Church, which the Society have granted him.

The Rev. Mr. Pollard, Miſſionary at Sandwich, Upper Canada, laments the ſtate of the Church Eſtabliſhment in ſuch a fine extenſive country, with a population of 10,000 people; for whoſe inſtruction there are only ſix of the regular Clergy. That in his Diſtrict on the River Thames are 500 ſouls without a Miniſter, Church, or School. On Lake Erie, another

Settlement, where there are 200 ſouls, there is no better proviſion. The following is his Notitia: Inhabitants 900 Papiſts; 200 Proteſtants; Profeſſors of the Church 150; Scotch Diſſenters 50. Five Thouſand Heathens and Infidels viſit that Port annually. In the laſt half year he baptized 5, married 3, and buried 1.

The Rev. Mr. Cotton, Miſſionary at Miſſiquoi Bay, Lower Canada, in his letter of the 23d of July laſt, repreſents the ſtate of Religion to be much the ſame; and although the Sectaries (as is almoſt every where the caſe in new countries) are numerous, yet they are not ſo openly troubleſome there as in other parts, and not unfrequently join his Congregation. He laments that they have no place excluſively appropriated to Divine Service; but as a new School Houſe is now erecting, he is in hopes that the preſent building will be put into a more decent ſtate of repair. His Notitia for the laſt ſix months ſtands thus: Baptiſms 15; Marriages 4; Burials 2. Communicants at Eaſter only 4.

Cape Breton.

The Rev. Mr. Twining, Miſſionary at Cape Breton, acquaints the Society in a letter of July 5, 1807, that it was almoſt Chriſtmas before

fore the Church was ſo far finiſhed as to admit the performance of Divine Service in it. It is now cieled, plaſtered, and nearly pewed; and could they obtain £300 more to build a Steeple and Chancel, it would be as neat a Church as any in Britiſh North America. He was about to make ſome viſits to different parts of the Iſland. He has to lament that party diſputes have not yet ſubſided, in which however he is no way concerned but to make peace.

The Society having of late years found great difficulty in prevailing with proper Clergymen to go abroad in their ſervice, and conceiving that one cauſe of this diſinclination ariſes from an ignorance of the whole of the Emoluments and Advantages annexed to the ſituation of a Miſſionary in the Colonies to which they are ſent, have thought it proper to publiſh the following more full account than what appears in the general Annual Abſtract of their Proceedings.

The Colonies to which the Society ſend out Miſſionaries are theſe following: Newfoundland, Nova Scotia, New Brunſwick (lately taken from Nova Scotia), Upper and Lower Canada, Cape Breton, the Bahama Iſlands, and Africa.

It may be uſeful to notice, that before the Society ſend out a Clergyman to any new place, the people firſt petition the Society to do it, and ſignify that they are able and willing to contribute towards the Miſſionary's ſupport. In general, it is required that a Church be built, a Glebe ſecured, a Parſonage Houſe erected, and a ſubſcription entered into by the people themſelves, or ſuch Engagements made as may induce the Society to eſtabliſh a Miſſion before they are completed; but where the people have failed in the performance, the Miſſionary has been removed to another ſtation.

Upon the opening of a new Miſſion, the Society grant a yearly Salary of £50. Afterwards, it is increaſed or diminiſhed according as circumſtances may ſeem to require, the Glebe lands being in ſome places of more value than in others. Half a year's Salary is advanced to each Miſſionary upon his going abroad, and an allowance made towards the charge of the voyage, generally about £30.

Beſides this, great aid has been afforded by Government towards carrying on the pious deſigns of the Society. In the Province of Nova Scotia thirteen Miſſionaries now enjoy an annual Salary from Government of £70 or £75. In New Brunſwick eight Miſſionaries have each £100 a year. To the Miſſionary at Cape Breton £100 a year is allotted. And

to

to five Miſſionaries in Newfoundland £50 a year, with ſome allowance of ratios, in addition to the Society's Salary of £100.

The Miſſionaries in Canada have each of them an annual Salary of £100 from Government, and no one has leſs than £50 from the Society. The other growing advantages from Glebe, Subſcription, and other Contingencies, cannot be accurately ſtated, as they muſt be ſubject, from many cauſes, to variation and uncertainty, and will be governed in ſome reſpects by the abilities of the people, and the eſtimation in which the Miſſionary is held.

In addition to this it ſhould be obſerved, that the Society, ever attentive to the neceſſities of their Miſſionaries, have been accuſtomed, as occaſions have required, to reward the diligent for any extraordinary ſervices, and to alleviate the diſtreſſes of thoſe who have been afflicted with ſickneſs, or ſuſtained any unforeſeen loſſes or calamities, by pecuniary Gratuities.

There is alſo ſome proviſion, from an accumulation on a Legacy of Archbiſhop Teniſon (the annual intereſt of which now amounts to nearly £300) for "ſuch Miſſionaries, being "*Engliſhmen*, and of the Province of *Canter-*"*bury*, as have been by unavoidable acci-"dents, ſickneſs, or other infirmities of the "body, or old age, diſabled from the per-"formance of their duties, and forced to re-

"turn

" turn to *England.*" Three Miſſionaries have lately enjoyed the benefit of it.

Theſe, with ſome other occaſional advantages, are the encouragements held out by the Society to ſuch pious and well diſpoſed Clergymen as are willing to enter into their ſervice.

☞ The Society taking into their ſerious conſideration the abſolute neceſſity there is, that thoſe Clergymen, who are ſent abroad, ſhould be duly qualified for the work to which they are appointed, deſire every one, who recommends any perſon to them for that purpoſe, to teſtify his knowlege, as to the following particulars:

1. The age of the perſon.
2. His condition of life, whether ſingle or married.
3. His temper.
4. His prudence.
5. His learning.
6. His ſober and pious converſation.
7. His zeal for the Chriſtian religion, and diligence in his holy calling.
8. His affection to the preſent Government.

His

9. His conformity to the doctrine and discipline of the Church of *England*.

And the Society request all persons concerned, that they recommend no man out of favour or affection, or any other worldly consideration, but with a sincere regard to the honour of Almighty GOD, and our blessed SAVIOUR; as they tender the interest of the Christian Religion, and the good of mens souls.

But if any person should appear abroad in the character of a Clergyman of the Church of *England*, and disgrace that profession by improper behavior, the Society desire their friends to examine, if they can, into his *Letters of Orders*, and to inspect the list of the Missionaries annually published by the Society, by which if it should be found, that he came thither with their knowledge; they will, upon due information, *put away from them that wicked person*.

The

The Receipts and Payments on the GENERAL ACCOUNT of the Society for the Year paſt, ſtood thus at the Audit, on the 29th Day of *January*, 1808.

RECEIPTS.

	£.	s.	d.
By balance of laſt account - -	3012	10	7
By benefactions and legacies -	272	8	6
By ſubſcriptions and entrances	388	10	0
By dividends from the funds -	3683	1	0
By rent of eſtates - - -	141	8	6
By annuity from the eſtate of the late *Antony Barnes* - -	20	0	0
By annuity from the late Mrs. *Hanmer* - - -	5	5	0
£.	7523	3	7

PAYMENTS.

	£.	s.	d.
To Salaries and Gratuities to Miſſionaries, Catechiſts, and School-maſters, - - -	3077	1	0
To Officers ſalaries, - - -	300	0	0
To books ſent abroad, - - -	37	9	2
To purchaſe of 1500*l.* Three per Cent. Reduced - -	935	12	6
To printing and diſperſing the Anniverſary Sermon, Stationary, Poſtage of Letters, Law charges, Hire of a Room for the Society's Meetings, and other incidental charges, - - -	402	14	4
To balance in the Treaſurer's hands, - - - - -	2770	6	7
	£. 7523	3	7

A LIST of the MEMBERS OF *The* SOCIETY *for the Propagation of the Gospel in Foreign Parts.*

Time of Admission.

1800 HIS Highness Prince *William Frederick* Duke of *Gloucester*.

A

1794 THE Hon. and Most Reverend *William* Lord Archbishop of *Armagh*, and Primate of *Ireland*.

1788 The Right Reverend *William* Lord Bishop of *St Asaph*.

1758 The Rev. *East Apthorp*, D. D. Prebendary of *St. Paul's*.

1805 The Rev. *Gerrard Andrewes*, D. D. Rector of *St. James, Westminster*.

Time of Admiſſion.

B

1778 THE Right Reverend *Richard* Lord Biſhop of *Bath* and *Wells*.

1783 The Right Reverend *John* Lord Biſhop of *Bangor*.

1808 The Right Reverend *John* Lord Biſhop of *Briſtol*.

1767 The Rev. *William Bell*, D. D. Prebendary of *Weſtminſter*.

1777 The Rev. *Andrew Burnaby*, D. D. Archdeacon of *Leiceſter*.

1782 The Rev. Sir *Thomas Broughton*, Bart. of *Broughton* in *Staffordſhire*.

1782 *John Bacon*, Eſq; Receiver of the Firſt Fruits.

1784 *John Burbidge*, Eſq; of *Cornwallis* in *Nova Scotia*.

1786 The Rev. *George Barrington*, M. A. Prebendary of *Durham*.

1788 The Rev. *William Lloyd Baker*, M. A. of *Stout's Hill, Glouceſterſhire*.

1789 The Rev. *William Bingham*, D. D. Archdeacon of *London*.

1793 The Rev. *John Frederic Browning*, D. D. Rector of *Titchwell, Norfolk*.

1793 *John Butler Butler*, Eſq; one of His Majeſty's Council at *Halifax, Nova Scotia*.

1794 *Sampſon Salter Blowers*, Eſq; Chief Juſtice of *Nova Scotia*.

1796 *Alexander Brymer*, Eſq; *Bath*.

The

Time of Admiſſion.

1803 The Rev. *Edward Barnard*, M. A. *Harefield, Middleſex.*

1804 The Rev. *James Burton*, D. D. Canon of *Chriſt Church, Oxford.*

1805 The Rev. *Richard Bullock*, D. D. Rector of *Stretham, Surrey.*

1805 The Rev. *Charles Barton*, D. D. Fellow of *Corpus Chriſti College, Oxford.*

1806 *Brian Broughton*, Eſq; of *Barnes, Surrey.*

C.

1792 THE Moſt Reverend *Charles* Lord Archbiſhop of *Canterbury*, Preſident.

1789 The Right Reverend *John* Lord Biſhop of *Chicheſter.*

1791 The Right Reverend *Henry William* Lord Biſhop of *Cheſter.*

1804 The Right Reverend *William* Lord Biſhop of *Cloyne.*

1805 The Right Reverend *Samuel*, Lord Biſhop of *Carliſle.*

1806 The Right Reverend *Chriſtopher* Lord Biſhop of *Clonfert.*

1779 *Richard Clark*, Eſq; Chamberlain of the City of *London.*

1779 The Rev. *William Conybeare*, D. D. Rector of St. *Botolph, Biſhopſgate.*

1789 The Rev. *Roger Clough*, Rector of *Thakeham, Suſſex.*

1792 The Rev. *William Crawford*, D. D. Archdeacon of *Caermarthen*

The

Time of Admiſſion.

1794 The Rev. *George Cope*, M. A. Prebendary of *Hereford*.

1800 The Rev. *Thomas Cauſton*, M. A. Prebendary of *Weſtminſter*.

1804 The Rev. *William Cockburn*, M. A.

1805 *William Campbell*, Eſq; His Majeſty's Attorney General in the Iſland of *Cape Breton*.

1805 The Rev. *Edmund Cartwright*, jun. M. A. Rector of *Storington*, in *Suſſex*.

D.

1762 THE Hon. and Right Reverend *Shute* Lord Biſhop of *Durham*.

1803 The Right Reverend *Thomas* Lord Biſhop of *St. David's*.

1777 *Brampton Gurdon Dillingham*, Eſq; *Grundiſburgh*, *Suffolk*.

1777 *Philip Dehany*, Eſq;

1777 The Rev. *Henry Jerome de Salis*, D. D. Chaplain in Ordinary to His Majeſty.

1778 The Rev. *John Drake*, D. C. L. Rector of *Amerſham*, *Bucks*.

1779 The Rev. *Charles Daubeny*, M. A. Fellow of *Wincheſter College*.

1784 The Rev. *Thomas Drake*, D. D. Vicar of *Rochdale*, *Lancaſhire*.

1785 The Rev. *Jonathan Davies*, D. D. Provoſt of *Eton College*.

1787 *Cornelius Denne*, Eſq;

The

Time of Admiſſion.

1798 The Rev. *Daniel Francis Durand*, M. A. Dean of *Guernſey*.

1802 The Rev. *David Durell*, M. A. Prebendary of *Durham*.

E.

1780 THE Honorable and Right Reverend *James* Lord Biſhop of *Ely*.

1803 The Hon. and Right Reverend *George* Lord Biſhop of *Exeter*.

1793 The Right Hon. *Sampſon* Lord *Eardley*.

1785 The Rev. *John Eveleigh*, D. D. Provoſt of *Oriel College*, *Oxford*.

1786 The Rev. *John Ekins*, D. D. Dean of *Saliſbury*.

F.

1778 THE Rev. *James Falconer*, D. D. Archdeacon of *Derby*.

1783 Lieutenant-General *Edmund Fanning*, D. C. L. Lieutenant-Governor of *St. John's* Iſland.

1786 The Rev. *Henry Ford*, D. C. L. Principal of *Magdalen Hall*, *Oxford*.

1797 The Rev. *Charles Fynes*, D. C. L. Prebendary of *Weſtminſter*.

1800 *John Forſter*, Eſq; *Lincoln's Inn*.

1806 The Rev. Sir *John Fagg*, Bart. of *Myſtole*, in *Kent*.

THE

Time of Admiſſion.

G.

1803 THE Right Reverend *George* Lord Biſhop of *Glouceſter*.

1799 The Right Hon. *James* Lord *Gambier*.

1772 The Rev. *Samuel Glaſſe*, D. D. Chaplain in Ordinary to His Majeſty.

1777 Sir *Philip Gibbes*, Bart.

1779 The Rev. *Edmund Garden*, Miniſter of St. *Botolph*, *Alderſgate*.

1784 The Rev. *Charles de Guiffardiere*, Prebendary of *Saliſbury*.

1786 The Rev. *Thomas Giſborne*, M. A. of *Yoxhall Lodge*, *Staffordſhire*.

1792 The Rev. *George Gaſkin*, D. D. Rector of *Stoke Newington*, *Middleſex*.

1794 *Francis Goſling*, Eſq;

1798 The Rev. *Joſeph Goodall*, D. D.

1804 The Rev. *Robert Gray*, D. D. Prebendary of *Durham*.

1805 The Rev. *Brown Griſdale*, D. D. Chancellor of the Dioceſe of *Carliſle*.

1807 The Rev. *George Henry Glaſſe*, M. A. Rector of *Hanwell*, *Middleſex*.

H.

1797 THE Right Rev. *Folliott* Lord Biſhop of *Hereford*.

1771 The Rev. *Anthony Hamilton*, D. D. Archdeacon of *Colcheſter*.

The

Time of Admiſſion.

1783 The Rev. *John Hallam*, D. D. Canon of *Windſor*.
1797 The Rev. *Thomas Hughes*, D. D. Canon Reſidentiary of *St. Paul's*.
1797 The Rev. *Humphry Aram Hole*.
1802 The Rev. *George Heath*, D. D. Canon of *Windſor*.
1803 The Rev. *Anthony Hamilton*, M. A.
1805 The Rev. *William Howley*, D. D. Canon of *Chriſt Church, Oxford*.
1805 The Rev. *George Harper*, D. D. Rector of *Stepney, Middleſex*.
1807 The Rev. *Robert Hodgſon*, M. A. Rector of *St. George, Hanover Square*.

I.

1768 THE Right Rev. *Charles Inglis*, D. D. Biſhop of *Nova Scotia*.
1779 The Rev. *Cyril Jackſon*, D. D. Dean of *Chriſt-Church, Oxford*.
1780 *Robert Jenner*, Eſq;
1784 The Rev. *James Jones*, D. D. Archdeacon of *Hereford*.
1788 The Rev. *William Jackſon*, D. D. Canon of *Chriſt Church, Oxford*.
1797 *George James*, Eſq;
1805 *Gibbes Walker Jordan*, Eſq;

Time of Admission.

K.

1774 THE Rev. Sir *Richard Kaye*, Bart. D. C. L. Dean of *Lincoln*.

1792 The Rev. *Walker King*, D.D. Prebendary of *Weſtminſter*.

1792 *John King*, Eſq;

L.

1767 THE Right Reverend *Beilby* Lord Biſhop of *London*.

1775 The Honorable and Right Reverend *James* Lord Biſhop of *Lichfield* and *Coventry*.

1786 The Right Reverend *George* Lord Biſhop of *Lincoln*, and Dean of *St. Paul's*.

1804 The Right Rev. *Euſeby*, Lord Biſhop of *Leighlin* and *Fernes*.

1772 The Rev. *John Law*, D.D. Archdeacon of *Rocheſter*.

1797 *George Leonard*, Eſq; One of His Majeſty's Council, *New Brunſwick*.

1797 The Rev. *George William Lukin*, D.C.L. Dean of *Wells*.

1804 The Hon. and Rev. *Edward Legge*, D. C. L. Dean of *Windſor*.

THE

Time of Admiſſion.

M.

1801 THE Moſt Reverend *Thomas Lewis*, Lord Biſhop of *Meath*.

1788 *Margaret* Profeſſor of Divinity, *Cambridge*.

1798 *Margaret* Profeſſor of Divinity, *Oxford*, *Septimus Collinſon*, D. D.

1782 The Rev. *John Moore*, B. C. L. Rector of *St. Michael Baſſiſhaw*, *London*.

1786 The Rev. *Lewis Mercier*, Miniſter of the *French London* Church in *Threadneedle-ſtreet*.

1787 The Rev. *George Markham*, D.D. Dean of *York*.

1788 The Rev. *Spencer Madan*, M. A. Canon Reſidentiary of *Lichfield*.

1796 The Rev. *Robert Markham*, M. A. Archdeacon of *York*.

1796 The Rev. *Henry Forſter Mills*, B. C. L. Chancellor of *York*.

1796 The Rev. *George Moore*, M. A. Prebendary of *Canterbury*.

1798 The Rev. *Streynſham Maſter*, M. A. Rector of *Croſton*, *Lancaſhire*.

1804 The Rev. *William Morice*, B. D. Fellow of St. *John's College*, *Oxford*.

1806 The Rev. *Joſeph William Martin*, B. C. L. Rector of *Keſton*, in *Kent*.

Time of Admiſſion.

N.

1777 THE Right Reverend *Henry* Lord Biſhop of *Norwich.*

1775 The Rev. *Richard Nicoll*, D. D. Chancellor of *Wells.*

1785 The Right Hon. Sir *Evan Nepean*, Bart.

1789 The Rev. *John Napleton*, D. D. Canon Reſidentiary of *Hereford.*

1803 The Rev. *Henry Handley Norris*, M. A.

O.

1793 THE Right Rev. *Charles*, Lord Biſhop of *Oxford.*

1779 The Rev. *Arthur Onſlow*, D. D. Dean of *Worceſter.*

1782 *Henry Hoyle Oddie*, Eſq; Solicitor in Chancery.

P.

1772 THE Right Reverend *Spencer* Lord Biſhop of *Peterborough.*

1764 The Rev. *Charles Poyntz*, D. D. Prebendary of *Durham.*

1784 The Rev. *Robert Price*, D. C. L. Prebendary of *Durham.*

1785 Sir *William Pepperrell*, Bart.

1789 The Rev. *Joſeph Holden Pott*, M. A. Archdeacon of St. *Alban*'s.

The

Time of Admiſſion.

1790 The Rev. *William Pearce*, D. D. Dean of *Ely*.
1792 The Rev. *Phineas Pett*, D. D. Archdeacon of *Oxford*.
1793 *James Allan Park*, Eſq; Barriſter at Law.
1799 The Rev. *John Hayes Petit*, M. A.
1800 *William Morton Pitt*, Eſq;
1803 The Right Hon. *Spencer Perceval*, Chancellor of His Majeſty's Exchequer.
1805 The Rev. *Harry Powell*, B. C. L. Rector of *Eaſt Horndon*, *Eſſex*.

Q.

1795 THE Right Reverend *Jacob*, Lord Biſhop of *Quebec* in *Canada*.

R.

1776 THE Right Honourable *Jacob* Earl of *Radnor*.
1778 The Right Reverend *Thomas* Lord Biſhop of *Rocheſter*.
1798 The Right Hon. *William* Lord *Radſtock*.
1772 *Regius* Profeſſor of Divinity, *Cambridge*, *Richard Watſon*, D. D.
1804 *Regius* Profeſſor of Divinity, *Oxford*, *Charles Henry Hall*, D. D
1779 *Jeſſe Ruſſell*, Eſq;
1784 The Rev. *Houſtonne Radcliffe*, D.D. Archdeacon of *Canterbury*.

The

Time of Admiſſion.

1789 The Rev. *Durand Rhudde*, D. D. Chaplain in Ordinary to His Majeſty.

1801 The Rev. *George Robſon*, M. A. Prebendary of St. *Aſaph*.

1804 The Hon. and Rev. *Henry Ryder*, M. A. *Canon of Windſor*.

1804 *Richard Richards*, Eſq; Barriſter at Law.

1804 The Rev. *Raymond Rogers*, B. A. Vicar of *Biſhop's Stortford, Herts*.

S.

1787 THE Right Reverend *John* Lord Biſhop of *Saliſbury*.

1781 The Rev. *John Strachey*, D. C. L. Archdeacon of *Suffolk*.

1781 *John Swale*, Eſq;

1785 *Granville Sharp*, Eſq;

1790 Sir *Thomas Andrew Strange*, Knt. Chief Juſtice of the Supreme Court of Judicature at *Madras*.

1790 The Rev. *R. D. Shackleford*, D.D. F.R.S. Vicar of *St. Sepulchre's, London*.

179 The Rev. *Peter Sandiford*, M. A. Rector of *Fulmonſton, Norfolk*.

1802 *Clement Samuel Strong*, Eſq;

1805 The Rev. *Thomas Sikes*, M. A. Vicar of *Guilſboro', Northamptonſhire*.

The

Time of Admiſſion.

1807 The Hon. and Rev. *Charles Stewart*, M. A. Rector of *Overton Longvile, Hunts.*

T.

1766 THE Rev. *Edward Tew*, M. A. Fellow of *Eton College.*

1786 The Rev. *James Trebeck*, M. A. Chaplain in Ordinary to His Majeſty.

1791 The Rev. *Joſeph Turner*, D. D. Dean of *Norwich.*

1791 *Robert Thornton*, Eſq; *Clapham.*

1806 The Rev. *Henry John Todd*, M. A. Rector of *Allhallows, Lombard-ſtreet.*

V.

1776 THE Reverend *William Vyſe*, D. C. L. Canon Reſidentiary of *Lichfield.*

1779 The Rev. *William Vincent*, D. D. Dean of *Weſtminſter.*

1798 The Rev. *William Van Mildert*, M. A. Rector of St. *Mary-le-Bow, London.*

W.

1770 THE Honorable and Right Reverend *Brownlow* Lord Biſhop of *Winchester.*

1775 The Right Reverend *Richard* Lord Biſhop of *Worceſter.*

1764 The Rev. *George Wollaſton*, D. D.

The

Time of Admiſſion.

1781 The Rev. *Francis Wollaſton*, B. C. L. Rector of *Chiſlehurſt*, in *Kent*.

1790 The Rev. *Thomas Willis*, D. C. L. Rector of St. *George's*, *Bloomſbury*.

1792 Sir *John Wentworth*, Bart.

1796 The Rev. *Henry Whitfeld*, D. D. F. R. S. Rector of St. *Margaret's*, *Lothbury*.

1800 The Rev. *John Wheler*, B. C. L. Prebendary of *Weſtminſter*.

1800 *William Wilberforce*, Eſq;

1800 *David Pike Watts*, Eſq;

1801 The Rev. *John James Watſon*, M. A. Vicar of *Hackney*, *Middleſex*.

1805 The Rev. *Nicholas Wood*, M. A. of *Oldton*, *Suffolk*.

1806 The Rev. *Chriſtopher Wordſworth*, M. A.

Y.

1785 THE Moſt Reverend and Honourable *Edward* Lord Archbiſhop of *York*, Lord Almoner.

MEMBERS by Charter.

1 THE Lord Archbiſhop of *Canterbury*.
2 The Lord Archbiſhop of *York*.
3 The Lord Biſhop of *London*.
4 The Lord Biſhop of *Ely*.
5 The Lord Almoner.
6 The Dean of *Weſtminſter*.
7 The Dean of St. *Paul's*.
8 The Archdeacon of *London*.
9 The Regius Profeſſor of Divinity in the Univerſity, *Oxford*.
10 The Regius Profeſſor of Divinity in the Univerſity, *Cambridge*.
11 The Margaret Profeſſor of Divinity in the Univerſity, *Oxford*.
12 The Margaret Profeſſor of Divinity in the Univerſity, *Cambridge*.

LADIES Annual Subſcribers.

THE Counteſs *Waldegrave.*
The Baroneſs *Bagot.*
The Honorable Mrs. *Anne Talbot.*
Mrs. *Hayter.*
Mrs. *Collinſon.*
Mrs. *Allen.*

A LIST of the

BISHOPS, DEANS, &c.

Who have PREACHED before

The SOCIETY *for the Propagation of the Gospel in Foreign Parts.*

Anno.

1701-2 THE Reverend Dr. *Willis*, Dean of *Lincoln.*

1702-3 The Lord Bishop of *Worcester*, Dr. *Lloyd*, not printed.

1703-4 The Lord Bishop of *Sarum*, Dr. *Burnet.*

1704-5 The Lord Bishop of *Lichfield* and *Coventry*, Dr. *Hough.*

1705-6 The Lord Bishop of *Chichester*, Dr. *Williams.*

1706-7 The Lord Bishop of St. *Asaph*, Dr. *Beveridge.*

1707-8 The Reverend Dr. *Stanley*, Dean of St. *Asaph.*

1708-9 The Lord Biſhop of *Cheſter*, Sir *William Dawes.*

1709-10 The Lord Biſhop of *Norwich*, Dr. *Trimnel.*

1710-11 The Lord Biſhop of St. *Aſaph*, Dr. *Fleetwood.*

1711-12 The Reverend Dr. *Kennet*, Dean of *Peterborough.*

1712-13 The Lord Biſhop of *Ely*, Dr. *Moore.*

1713-14 The Reverend Dr. *Stanhope*, Dean of *Canterbury.*

1714-15 The Lord Biſhop of *Clogher*, Dr. *Aſh.*

1715-16 The Reverend Dr. *Sherlock*, Dean of *Chicheſter.*

1716-17 The Reverend Mr. *Hayley*, Canon Reſidentiary of *Chicheſter.*

1717-18 The Lord Biſhop of *Hereford*, Dr. *Biſſe.*

1718-19 The Lord Biſhop of *Lichfield* and *Coventry*, Dr. *Chandler.*

1719-20 The Lord Biſhop of *Carliſle*, Dr. *Bradford.*

1720-21 The Reverend Dr. *Waddington.*

1721-2 The Lord Biſhop of *Briſtol*, Dr. *Bolter.*

1722-3 The Reverend Dr. *Waugh*, Dean of *Gloceſter.*

1723-4 The Lord Biſhop of *Ely*, Dr. *Greene.*

1724-5 The Lord Biſhop of St. *Aſaph*, Dr. *Wynn.*

1725-6

1725-6 The Lord Bishop of *Gloceſter*, Dr. *Wilcocks.*

1726-7 The Lord Bishop of *Norwich*, Dr. *Leng.*

1727-8 The Lord Bishop of *Lincoln*, Dr. *Reynolds.*

1728-9 The Lord Bishop of *Hereford*, Dr. *Egerton.*

1729-30 The Reverend Dr. *Pearce.*

1730-1 The Reverend Dr. *Denne*, Archdeacon of *Rocheſter.*

1731-2 The Reverend Dr. *Berkeley*, Dean of *Londonderry.*

1732-3 The Lord Bishop of *Lichfield* and *Coventry*, Dr. *Smallbrooke.*

1733-4 The Reverend Dr. *Maddox*, Dean of *Wells.*

1734-5 The Lord Bishop of *Chicheſter*, Dr. *Hare.*

1735-6 The Reverend Dr. *Lynch*, Dean of *Canterbury.*

1736-7 The Lord Bishop of St. *David's*, Dr. *Clagget.*

1737-8 The Lord Bishop of *Bangor*, Dr. *Herring.*

1738-9 The Lord Bishop of *Briſtol*, Dr. *Butler.*

1739-40 The Lord Bishop of *Gloceſter*, Dr. *Benſon.*

1740-1 The Lord Bishop of *Oxford*, Dr. *Secker.*

1741-2 The Rev. Dr. *Stebbing*, Chancellor of *Sarum.*

1742-3

1742-3 The Lord Biſhop of *Chicheſter*, Dr. *Mawſon.*

1743-4 The Lord Biſhop of *Landaff*, Dr. *Gilbert.*

1744-5 The Reverend Dr. *Bearcroft*, Secretary of the Society.

1745-6 The Lord Biſhop of *Bangor*, Dr. *Hutton.*

1746-7 The Lord Biſhop of *Lincoln*, Dr. *Thomas.*

1747-8 The Lord Biſhop of St. *Aſaph*, Dr. *Liſle.*

1748-9 The Reverend Dr. *George*, Dean of *Lincoln.*

1749-50 The Lord Biſhop of St. *David*'s, Dr. *Trevor.*

1750-1 The Lord Biſhop of *Peterborough*, Dr. *Thomas.*

1751-2 The Lord Biſhop of *Carliſle*, Dr. *Oſbaldiſton.*

1753 The Lord Biſhop of *Landaff*, Dr. *Creſſet.*

1754 The Lord Biſhop of St. *Aſaph*, Dr. *Drummond.*

1755 The Lord Biſhop of *Norwich*, Dr. *Hayter.*

1756 The Lord Biſhop of *Lichfield* and *Coventry*, Dr. *Cornwallis.*

1757 The Lord Biſhop of *Cheſter*, Dr. *Keene.*

1758 The Lord Biſhop of *Gloceſter*, Dr. *Johnſon.*

1759 The Lord Biſhop of St. *David*'s, Dr. *Ellis.*

1760 The Lord Biſhop of *Chicheſter*, Sir *William Aſhburnham.*

1761

1761 The Lord Biſhop of *Landaff*, Dr. *Newcome.*
1762 The Lord Biſhop of *Oxford*, Dr. *Hume.*
1763 The Lord Biſhop of *Bangor*, Dr. *Egerton.*
1764 The Lord Biſhop of *Peterborough*, Dr. *Terrick.*
1765 The Lord Biſhop of *Norwich*, Dr. *Yonge.*
1766 The Lord Biſhop of *Gloceſter*, Dr. *Warburton.*
1767 The Lord Biſhop of *Landaff*, Dr. *Ewer.*
1768 The Lord Biſhop of *Lincoln*, Dr. *Green.*
1769 The Lord Biſhop of *Briſtol*, Dr. *Newton.*
1770 The Lord Biſhop of *Exeter*, Dr. *Keppel.*
1771 The Lord Biſhop of *Oxford*, Dr. *Lowth.*
1772 The Lord Biſhop of *St. David's*, Dr. *Moſs.*
1773 The Lord Biſhop of *St. Aſaph*, Dr. *Shipley.*
1774 The Lord Biſhop of *Carliſle*, Dr. *Law.*
1775 The Lord Biſhop of *Landaff*, Dr. *Barrington.*
1776 The Lord Biſhop of *Peterborough*, Dr. *Hinchliffe.*
1777 The Lord Archbiſhop of *York*, Dr. *Markham.*
1778 The Lord Biſhop of *Worceſter*, Dr. *North.*
1779 The Lord Biſhop of *St. David's*, Dr. *Yorke.*
1780 The Lord Biſhop of *Rocheſter*, Dr. *John Thomas.*
1781 The Lord Biſhop of *Lichfield* and *Coventry*, Dr. *Richard Hurd.*

1782

1782 The Lord Biſhop of *Bangor*, Dr. *John Moore.*

1783 The Lord Biſhop of *Cheſter*, Dr. *Beilby Porteus.*

1784 The Lord Biſhop of *Oxford*, Dr. *John Butler.*

1785 The Lord Biſhop of *Exeter*, Dr. *John Roſs.*

1786 The Lord Biſhop of *Lincoln*, Dr. *Thomas Thurlow.*

1787 The Lord Biſhop of *Bangor*, Dr. *John Warren.*

1788 The Lord Biſhop of *Lichfield* and *Coventry*, Dr. *James Cornwallis.*

1789 The Lord Biſhop of *Glouceſter*, Dr. *Samuel Halliſax.*

1790 The Lord Biſhop of *Norwich*, Dr. *Lewis Bagot.*

1791 The Lord Biſhop of *Oxford*, Dr. *Edward Smallwell.*

1792 The Lord Biſhop of *Lincoln*, Dr. *George Pretyman.*

1793 The Lord Biſhop of *Salisbury*, Dr. *John Douglas.*

1794 The Lord Biſhop of *Cheſter*, Dr. *William Cleaver.*

1795 The Lord Biſhop of *Rocheſter*, Dr. *Samuel Horſley.*

1796

1796 The Lord Biſhop of *Glouceſter*, Dr. *Richard Beadon.*

1797 The Lord Biſhop of *Norwich*, Dr. *Charles Manners Sutton.*

1798 The Lord Biſhop of *Carliſle*, Dr. *Edward Vernon.*

1799 The Lord Biſhop of *Peterborough*, Dr. *Spencer Madan.*

1800 The Lord Biſhop of *Exeter*, Dr. *Henry Reginald Courtenay.*

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1806 The Lord Biſhop of *Rocheſter*, Dr. *Thomas Dampier.*

1807 The Lord Biſhop of *Briſtol*, Dr. *George Pelham.*

1808 The Lord Biſhop of *St. David's*, Dr. *Thomas Burgeſs.*

The Form of a LEGACY to this SOCIETY.

ITEM, *I give to* the Incorporated SOCIETY, for the Propagation of the Goſpel in Foreign Parts, *the ſum of* . . . *to be raiſed and paid by and out of all my ready money, plate, goods, and perſonal effects, which by law I may or can charge with the payment of the ſame* [and not out of any part of my lands, tenements, or hereditaments] *and to be applied towards carrying on the charitable purpoſes for which the ſaid Society was incorporated.*

The Rev. *William Morice*, D. D. No. 53, *Gower-Street, Bedford-Square*, is their SECRETARY; to whom all letters on the Society's buſineſs are to be directed.

George William Dickes, Eſq. *Lambeth Palace*, is their TREASURER.

Mr. *John Doggett*, No. 24, *Sonth-ſtreet, Mancheſter-ſquare*, is their MESSENGER, who is authoriſed to receive the annual ſubſcriptions of the Members.

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